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NOTES OF THE WEEK.

SEVERAL of our correspondents, during the last few weeks, in sending advertisements have said that they could not find anywhere in the paper an announcement as to terms. This is to us a curious problem. We cannot suppose that our leading articles are of such dazzling brilliance that nothing which appears on the same page can be seen, neither do we like to think that they are so desperately dull that our readers never look at that page. We must leave the puzzle where we find it, and simply state for the benefit of all whom it may concern, that at the head of the column over the leading article is printed every week an announcement as to terms of subscription for the paper, and also for advertisements.

THE annual meeting of the Provincial Assembly of Lancashire and Cheshire was held on Thursday at Heywood, the appointed preacher being the Rev. L. de Beaumont Klein, D.Sc. At the business meeting in the afternoon the President's address was delivered by the Rev. P. M. Higginson, M.A., and after tea the usual evening meeting was held, the Mayor of Heywood being in the chair. We hope to give next week a full report of these meetings.

ESSEX CHURCH was completely filled last Sunday morning, when the Rev. Robert Collyer preached. The sermon was from Genesis i. 31, "God saw everything that he had made, and behold it was very good," and it was a delightful recounting of the beauty and good order of the world, the garden of the Lord, passing from this, in which even the weeds were shown to

have their place and a good use, when we understand aright the Divine purpose in them, to the thought of human life, and the lessons to be drawn concerning it from the teaching of Nature. With us also there are not only the beautiful and noble flowers of humanity, but what may be counted the weeds, the refuse and the waste of life. But the Divine purpose is in it all, and none are lost or really wasted. The heart of faith looks beyond the shadows, and trusts the Infinite Love. The familiar touches of humour and of pathos were in the sermon, the lessons of which went home in the pictures and incidents from real life, with which Dr. Collyer knows so well how to reach the hearts of his hearers.

THE country home in connection with the Blackfriars Mission was re-opened before Whitsuntide, at Raynes Park, at the same house which for the last two summers has given entire satisfaction. Two or three families can be accommodated at the same time, and a fortnight spent there does parents, as well as children, great good. This part of the Mission work is maintained by a special fund, contributions to which will be thankfully received by the treasurer, Mrs. D. Martineau, South-road, Clapham Park, S.W.

A CORRESPONDENT sends us another instance of the difficulty experienced by Unitarians in obtaining employment which ought to be as open to them as to any other qualified persons. A young lady recently completed a special course of training in connection with a nursing association, which had guaranteed to her, on completion of her term, employment for three years, as district nurse or in some equivalent position. At the appointed time, having fulfilled her part of the engagement, she wrote to say that she was ready to begin work. After about six weeks' delay the secretary replied :— "Owing to your being a Unitarian there is much more difficulty than I had anticipated in getting you employment. Still, we hope we may obtain a situation for you. But in the meantime you had better look out for yourself and answer any advertisement."

THE letter of Mr. A. M. Bose which we publish to-day calls renewed attention to the appeal which Mr. Harwood recently made for the Brahma Somaj buildings in India which have been destroyed by earthquake. Our warmest sympathy must go out to these little bands of devout worshippers, many of whom have made great and pathetic sacrifices for their faith. When it is remembered what claims India has upon us as a people, in addition to the special claim of close religious kinship, we

may hope that the generous response which has been already made by a few friends to Mr. Harwood's appeal may soon be largely augmented.

ON Tuesday evening the annual meeting of the International Arbitration and Peace Association was held in St. Martin's Town Hall. The President, Mr. Hodgson Pratt, in moving the adoption of the report, said that in aiming at the abolition of war they should not only educate public opinion on the subject, but should endeavour to prevent the outbreak of war by dealing with all facts which, directly or indirectly, might occasion war. It was of the utmost importance that the public should be more accurately informed than it was, and he suggested that the peace societies of Europe should co-operate in placing before the public in the case of every dispute a full and impartial statement of the facts, derived as far as possible from official documents and Ministerial statements. One of the difficulties with which they had to contend was the fallacious idea that trade followed the flag, which was contrary to trade statistics. The increasing rivalry between States for more territory, power, and prestige, was not only a danger to peace and a pretext for increasing ruinous burdens, but a menace to political liberty, for with increasing militarism came a tendency to increasing despotism. The establishment of a permanent tribunal or high court of nations should form the first aim of the peacemakers, which would inaugurate a new era in the world's affairs.

THE Feast of *Corpus Christi* was instituted by a Pope in the thirteenth century, and is one of the great festivals of the Roman Catholic Church. Its express purpose is to do honour to the Real Presence in the sacrament, and it is unknown to the Prayer-Book of the English Church. But on Thursday week, which was the day of the festival, special services were held in a large number of churches in London and throughout the country. At St. Paul's, Knightsbridge, after a gorgeous service, Canon Body declared in his sermon that the Holy Eucharist was the great preacher in Christendom of the faith once delivered to the Saints. It was the abiding heritage of the Catholic Church, and every single mystery of the Evangelical Faith underlay the Eucharistic mystery of the Real Presence. At St. Alphege's, Southwark, "High Mass" was celebrated at six o'clock in the morning, and the consecrated wafer was carried round the church by the officiating clergyman, over whose head a canopy was held, after the manner of the procession of the Sacrament in Roman Catholic Churches.

ANOTHER point in this approximation of a certain section of the English Church to Rome we noted recently in a discussion on the democratising of the Church. Christ himself, it was urged, had instituted and organised the Church; God had left us no choice, and any attempt to "democratise" the Church must prove disastrous. It had been urged, on the other side, that the great need was to get at the mind of the whole Church, and to this end the voice of the laity must be heard. The reply was that the mind of the whole Church was the teaching of God the Holy Ghost through those whom He had appointed to interpret it. The Church was the kingdom of Christ; He was the supreme ruler, and He gave to the Bishops, and to nobody else, the supreme rule and government of the Church. Another speaker on the same side declared that the Bishop was the one sole vicegerent of his diocese, the priest the one sole vicegerent in the parish.

UNDER the title "England's Danger" Messrs. James Clarke and Co. have reprinted the addresses on Romanism recently delivered by the Rev. R. F. Horton. The little book, as a danger signal, is clothed in red, and is a vigorous protest against the Papal claims, and a warning as to the consequences of submission to sacerdotal rule. Such a book of controversy will, of course, convince nobody on the other side, but the popular addresses may lead people who are attracted by the glamour of the ancient Church to think the matter out a little more clearly. There certainly is need for the people of this country to take their bearings, and to determine whether they will surrender to the priests' claims or will find a better foundation of faith in their own spiritual life with God.

It is refreshing to have a church paper with a broader outlook and a more democratic spirit, and we find much that is interesting in the new *Church Gazette*. In last week's issue Canon Eyton, the Rector of St. Margaret's, Westminster, contributed an article on the "Limits of Toleration," in the course of which he said:—

"Our Church is not, like the Church of Rome, committed to the past. I can disavow Laud (in fact, I do), or the Reformers. I am not bound to pin my faith to their teaching, or to claim infallibility for the past. Unfortunately, the spirit of Anglicanism is very narrow and clerical; but if the Church would only shake this off, and be animated by the right spirit, she has a great future before her."

"The Broad Church is not a party, but a spirit, an influence, a formative power. I owe more to Maurice than to any man. But Maurice was only intelligible to a limited number. Kingsley and others brought religion down to the market-place. Probably the greatest of modern teachers, who most thoroughly grasped the relation of faith to life, and had the clearest vision of the future, was Philips Brooks, the great Boston preacher. I should think that a belief in the Apostles' Creed is sufficient for all practical purposes. I do not wish to see the Athanasian Creed removed from the Prayer-Book, but I dislike it extremely, because it belongs to an age of exploded philosophy, and be-

cause I think its terminology utterly misleading. . . .

"The situation briefly summed up is as follows:—

"The Prayer-Book professes to embody the spirit of the Universal Church.

"We are bound by the spirit of our formularies.

"Each one has a right of appeal to the New Testament.

"Practical conclusion: We must all draw together, and each one must give up something for the good of the whole body. We must not act in the spirit of that poisonous little rat, the *Church Times*."

Canon Eyton clearly does not love the *Church Times*, but might not the limits of toleration have been extended so far as to include patience even with that vigorous adversary?

We published some little time ago a statement of the principles of the *Australian Church*, as formulated by Dr. Strong at Melbourne. The following is a further declaration, which was printed on the service sheets for the special services on Easter Sunday:—

"I BELIEVE IN THE HOLY CATHOLIC CHURCH."

"The Australian Church is a Religious Society, whose bond of union is *not* a supernaturally ordained priesthood administering supernaturally instituted rites—a supernaturally imposed dogma or system of unchangeable beliefs, theological and historical, or even the letter of an inspired Book. Its bond of union is a trustful, hopeful, loving, aspiring *Soul*, breathing in hymns, prayers, sermons, search after truth, united worship, practical efforts to bless and elevate and help our fellow-men. Its members are not united because they all intellectually think precisely alike, or have accepted a human creed, but because they are fellow-travellers towards the rising Sun—"fellow-helpers to the truth"—fellow-workers for the Kingdom of God in themselves, their children and the world. *Religion* is, in short, the bond of the natural language of religious souls—prayer, song, symbol, united worship, united effort, good words, good thoughts, good deeds—the *religious life*.

The Australian Church is only a humble effort to give practical expression to the ardent desire of many hearts to-day for a really CATHOLIC CHURCH, founded not on creeds which are at best only *forms*, and necessarily *changing* and imperfect forms of Religion, but on Religion itself, which is the upward impulse of the human soul towards light, love, the ideal, God—a *free* Catholic Church whose teachings and methods shall be in harmony with the assured results of Biblical criticism, the modern study of history, physical and social science, and the growing experience and needs of the human soul.

The Australian Church's ideal will be realised when—it may be after long years—through the efforts of spiritually-minded men and women throughout Australia, out of all our discords and divisions, there rises the *Holy Catholic Church of Australia*—the *spiritual* counterpart and complement to the *political* embodiment of the spirit of the Commonwealth.

This may seem to some "a far-off

divine event," but great forces are working in this direction to-day, and all great things grow from little seeds. "With God all things are possible."

OUR brethren across the Atlantic have been holding their anniversary meetings, which concluded with a "Unitarian Festival" in the Boston Music Hall. At this meeting one of the speakers was the Rev. Samuel A. Eliot, the new secretary of the American Unitarian Association. The spirit in which Mr. Eliot faces the responsibility of his position will be seen from the following passage of his address:—

"What are the signs of progress and promise that we have discerned? I think, for one thing, that the meetings of the week have helped us to conquer our hereditary distrust of organisation. We have learned that we cannot wisely carry the water of life to the world in a sieve: we must provide some more adequate channel. Again, we have learned that we are set to do a constructive and an emphatically religious work; that while our enthusiasms and activities need be no less Catholic than heretofore, we Unitarians have a distinct and definite work to do in the world that nobody can do for us."

"Again, we have been lifted a bit out of our provincialism, and have been led to some realisation of the height and the depth and the breadth of our trust. Many of our Unitarian churches, by reason of their origin, are sternly and strenuously individualistic. They are self-defining, they are self-absorbed, diligently weeding, perhaps, their own little field, but all unconscious of the greater land beyond the mountains that awaits them and their consecrated service. Many Unitarians, as one of our leaders said, are but as children playing with their shells upon the beach, and never lifting their eyes to see the ocean. Into that introspective, self-seeking life has come a summons to the heights,—a summons from the petty tilling of our well-fenced and familiar field up to the loftier levels of Christian opportunity; a summons for us to climb the towering Himalayas of the spiritual life, as watchers for the coming of the Lord. We have learned that there is no refuge from the religious doubts of our age, from the unrest of the modern spirit, from the indecision of the impartial mind, except in some self-forgetting devotion to ends and aims that are larger than ourselves, and in the courage that claims and proclaims a direct relation with divine realities."

BRAHMO SOMAJ MUNDIR RESTORATION FUND.—The Rev. James Harwood (105, Palace-road, London, S.W.), acknowledges with many thanks the following further subscriptions to the above fund:—Miss E. M. Lawrence, £10; Mr. J. F. Schwann, £5 5s.; Mrs. Temple, 10s. 6d.

COUNTRY AIR FOR WEAK AND AILING CHILDREN.—Miss A. Lawrence, 75, Lancaster-gate, London, W., begs to acknowledge, with many thanks, receipt for this fund of the following sums:—Miss Wood, 10s. 6d.; Mr. E. Cobb, 10s.; also parcels of clothing from Miss Wood and Miss Pownall.

PICTURE LANGUAGE AND
MIRACLE STORY.—I.

THE PHYSICIAN AND HIS CURES.

"They that are whole have no need of a physician, but they that are sick. I came not to call the righteous but sinners."—Mark ii. 17.—[Cf. Matt. ix. 12, Luke v. 31.]

PICTURES of the sick room and of sick people in need of healing meet us constantly in turning over the pages of our Gospels. These pictures are set before us by the Evangelists as being absolutely essential to a full understanding of the peculiar power of Jesus, and as illustrating the source of his hold upon the popular mind, and the healing spirit of his gospel. It is, then, essential that we should accept these picture-stories and accept them in their true and original meaning, if we are to accept our Evangelists' authority at all, and to credit them with giving us, in any sense, a faithful picture of the Master's life.

It has, however, been said by many that the interpretation of these picture-stories thus illustrative of the life of Jesus, cannot be conducted in any other way than by understanding them as miracles, and taking them to represent in fact what they do indeed picture to the eye—the healing of physical disease.

Now to this we object. The language of Jesus, and consequently the language of those about him, is so constantly figurative, and so essentially pictorial that to interpret his language literally is to insist upon interpreting "The leaven of the Scribes and Pharisees" as "bread," contrary to the injunction of Jesus himself, and meriting his certain rebuke: it is to interpret Herod as not a king but a fox, the followers of Jesus as not being people but sheep, and his enemies as not men but goats, the Jews as not a people nor even an animal but a chemical substance—salt, and Jesus as a tree (the vine) and as coming to a fig-tree looking for figs, instead of a prophet who came to Israel looking for righteousness.

In short, to interpret Jesus' pictures literally is almost always to interpret them wrongly. Such interpretation changes the cure of souls into the cure of the body, it changes the Disciples' converts into a catch of fish, a convert's promised contribution to the offertory into a stater in the fish's mouth, and Jesus' hunger after righteousness into a stomachic craving for a fig. We object to such interpretation. A picture is a picture; let us ask honestly, What does this picture represent? Was it the fruits of righteousness in Israel, or only a fig on a barren fig-tree that Jesus hungered for and came seeking? Men's bodies, or souls, he came to heal?

In modern days of writing and reading we have engravings and copper plates: love scenes show clasped hands; murderous intention a half-secreted dagger; seasons of sorrow a churchyard and a melancholy sky; hope an anchor or a harp with single string; but the hope, the sorrow, the hate, the love cannot be in the picture; our own souls must feel them and read them in.

Now Jesus' ministry was spiritual, and the spirit of it can never be in the picture of it; our own soul's interpretation must supply the spirit, and read the meaning. For Jesus, with his words, paints pictures. Let us deal honestly with these pictures. In ancient days of speaking and hearing,

pictures were spoken and heard. They were painted in figures of speech, and took their colouring from the language used, their shades of meaning from the speaker's tone and gesture, and their interpretation from the subject of his discourse.

The object of these articles, therefore, is to call attention to this use, in times of oral tradition, of striking, illustrative pictures drawn by pictorial language, thus giving rise to miracle story, and so to suggest a very obvious "other way" in which these pictures of Jesus healing the sick, and other pictures like them, as of the Disciples catching fish, may have found their way into the Gospel narrative.

Such illustrations, derived as they are from Jesus' own illustrations, must have found their way into any picture of his life which was faithful to his own picture of himself.

First, then, let us take the most prominent picture of them all—the frontispiece, as it were, the picture of our text—"They that are whole have no need of a physician, but they that are sick," and its interpretation, "I came not to call the righteous but sinners."

Here at the outset of his especial and peculiar work—namely, to call the degraded and the outcast—the whole question of whether the mission of Jesus was not being started on utterly wrong lines is urged upon his notice by the objection of the Scribes and Pharisees, "He eateth and drinketh with publicans and sinners." (Mark ii. 16.) To defend his ministry, once and for ever, Jesus presents this picture. Here in the picture of the sick and their need of the physician, we see before us the whole reason and defence of the method of his ministry. By this token Jesus is to be known as other in his methods than the Scribes and Pharisees; the Scribes and Pharisees heal the whole; he heals the sick. Herein is the new teaching, the new spirit, the whole gospel of Jesus. This picture betokens at once his mission to the sinners and his difference from the Scribes. This picture remembered, all is remembered. It stands out prominently; no one who has heard it has ever forgotten it, the occasion of its being given is emphatic, it is decisive at a great crisis; it is henceforth the one description to be given of the peculiarity of the method of Jesus, as distinct from all others, and we owe this picture to Jesus himself.

This picture, then, of the sick and their need of healing, whenever and wherever it may occur, when used to illustrate the peculiarity of the ministry of Jesus, distinguishing it markedly from all other ministries, is a picture which we do not owe to any faint imagination of the Evangelists, nor to any superstitious invention of a later age; but we owe both it and the great emphasis laid upon it to Jesus himself. It represents something more than merely one feature: it represents the *distinguishing* feature of his whole ministry.

Here, then, we have the original masterpiece whence all the later copies have somehow been derived. Here also we have this famous and oft-recurring picture, once for all, interpreted.

The picture, painted in picture language, and representing Jesus as a physician coming to heal the sick, is explained and interpreted as being an illustration of an Ideal, a figurative picture and not a literal one; it is, as it were, the frontispiece to

"face page 1," as we might say, and illustrate "Jesus coming to convert sinners."

Jesus, in his speaking, as we in our writing, adopts this method of pictorial illustration; and like "the fishers of men," as typical of the mission of the disciples, this "healing of the sick," as typical of his own mission, is one of the first and most prominent of all his pictures.

Once for all, he stamps his calling of sinners as the call of those who need calling, under the striking image of a physician whose work is to heal those who are in need of healing. Jesus' calling of sinners may be said to bear this image and superscription of "healing the sick," stamped upon it ever after, thus setting him forth to the world once and for all, as contrasted with the Pharisees who heal the whole.

This picture of Jesus' Ideal goes forth and is accepted.

(i.) "Physician heal thyself" is the proverb he anticipates from those who do not believe in him. (Luke iv. 23.)

(ii.) "Are we also blind?" is the inquiry of the Pharisees, when one of their disciples has had his eyes opened and been converted by Jesus. (John ix. 40.)

(iii.) The general public repeatedly come to Jesus as to one whose mission was proverbially a mission of healing "the sick."

Jesus' own language, therefore, whether rightly or wrongly understood, is certainly adopted by all kinds of people round about him in reference to his work. The Pharisees, who may have been present on the first great occasion of the giving of this picture, clearly understand it figuratively, and ask their question, "Are we also blind?" as both understanding the cure just wrought to have been of a spiritual nature and asking their own question in the same spiritual sense. Whether the common people understood this use and hearsay of "blind" and "sick," "opening the eyes of the blind" and "healing the sick," as Jesus and the Pharisees understood it, is a far more doubtful matter; and among them the belief in miraculous cure probably spread as far and as fast as the language of it.

WILFRED HARRIS.

A PROTESTANT SCHOOL IN
BRAZIL.—II.

At the beginning of last year I sent home a description of "A Protestant School in Brazil," which appeared at the time in the pages of THE INQUIRER. I was very much gratified to find that considerable interest was taken by friends at home in that description, for I received many requests for a second paper or letter on the same subject. The more especially was I pleased as it seemed to offer a hope that I might some time be able to arouse sufficient interest to enable me to carry out a scheme I have been cherishing, and to which I shall refer again at the end of this article.

When I last wrote I was acting as house-master in the *internato* of the Collegio Americano in S. Paulo, and now, after a lapse of some sixteen months, during which I lived outside and took daily classes in the school, I have again returned to take temporary charge of the boarding-house in addition to my four or five hours daily of actual teaching. To me the re-

turn has been very welcome, as however much one may endeavour to render one's instruction in class of the greatest possible educational value, there are no opportunities in school hours for knowing and influencing the mind of the boy such as the home life of the *internato* affords to a teacher who loves his charges, and cares to use and make the most of these opportunities.

I will go at once to the subject which was uppermost in my mind when I sat down to write the present article—a theory which I have formed, and tried to work out into practice, on the limited scale possible to me in my present position. I believe the first and foremost duty of the school—even before the instruction of the pupils—is their *happiness*. Nature furnishes us with abundant proofs that, upon the Divine plan, childhood should be the happiest period of life, and it is our most sacred duty to allow it to be so. How often our school systems thwart kind Nature's intentions in this! Childhood is made a time of imprisonment and continual chastisement, instead of a period for freedom and careless happiness. And nowhere is this more sadly the case than in the Jesuit Schools of Brazil. One of the distinguishing points of superiority of the American system in this College over its rivals, is the much greater freedom enjoyed by the boys, and the constant endeavour to have the greatest possible amount of innocent and inexpensive pleasure in their lives. But even here how far we fall short of the ideal!

A little boy, whose disobedience since, to my undying sorrow, has led to his drowning in a bathing disaster—once confided to me his great desire to be more obedient, but his inability to keep to his resolutions. "My life is to be always *preso*" (under arrest), he said, but acknowledged he was himself the only one to blame. I told him I much preferred to see him out playing with the others than remaining always *preso* in his room, but did not know how to avoid punishing him, as he was continually breaking regulations. He thought for some time, owning the problem difficult. At last an idea occurred to him; his face lighted up as he exclaimed: "Change the regulations!" It was a simple solution, and yet this reply gave me matter for a good deal of reflection. "Change the regulations"—how many schools are burdened with regulations that seem only made to give the boys something to break and be punished for the breaking! Very few regulations are needful—the only ones indispensable are such as regard the personal safety of the boys; for the rest, good *influence* will do what whole strings of *rules* cannot accomplish. Schoolmasters are too prone to ignore the fact that childhood has any claim to be happy, and, in their ignorance, to attempt to mould them according to their own ideas, by a cruelly rigid system of rules and corresponding punishments.

I once gave one of my English classes the following subject for a composition, desiring to see what part of their school life really afforded them most happiness: "What is the greatest pleasure of my life?" I should like here just to give one or two of the compositions as they stood, before correction. As I have, however, returned the originals, I must do this from memory.

"The greatest pleasure of my life is to be happy, for then I can to play and I can to run and walk; and the

next is to work, for then I can to be a man steemed as my family."

Another says:—"The greatest pleasure is to be free after to be confined"; and another, who takes a sad view of life—he was till lately in a Jesuit school, and his features seem impressed with a habitual melancholy:—"The most pleasure of my life is to die. There are some other pleasures, but this is the most, and for which I hope mostly."

A little Swede declares that, "It is a great pleasure to make a little re-union among the friends, and one will play and one will sing; and so he who knows the music can always have a pleasure when he wills."

There were many other replies, all interesting, and all tending in their way to confirm that conviction that has been forcing itself upon me since I took to schoolmastering; that by our school systems and ideas of enforcing discipline—which are usually merely labour-saving apparatus for our own benefit—we rob children of much of that pleasure in life which it should be our own greatest pleasure to see them enjoy.

A schoolmaster's fitness is to be judged, to a great extent, by the amount of punishment he needs to give. The best man is he who gets best results with least punishment, and the best boarding-school is that where—other things equal—each individual boy has the maximum of liberty in safe and salubrious grounds.

Just at present I have helping me as my *vigilante* an Italian who was some years in the great Jesuit school at Itú, of which I spoke in my last article. He has added considerably to what knowledge I formerly had of the methods of that school, as typical of the Catholic institutions of this country. I give some instances of punishments there given, and of restrictions to liberty which may serve to show how this American school will act as a pioneer to better things among others. There are, in Itú, certain dark rooms set apart for punishment, and this may be of two degrees: first, it may be mere punishment with a bread and water diet, or, secondly, it may be a sentence to remain in kneeling posture for a certain number of hours; and this has been known to be over peas, beans, or gravel. This latter, however, I will not charge against Itú individually for want of perfect proof, but there is not the least doubt it is often done in other institutions of the same class.

There is an hour's mass every morning and another hour in the evening, during most of which time the boys must remain kneeling, under heavy penalties, for the same *ex-frade* whom I mentioned, assures me the good fathers often kicked and beat the boys who offended in this respect until they were obliged to remain some days in the school infirmary.

A case came out lately in the papers of another Jesuit school where a boy was punished by being made to carry an iron bit in his mouth for a week; and these instances are but confirmations of what ex-victims themselves have told me of what they formerly endured.

Now, in all this I have been leading up to the thing that has been lately occupying my mind. The American College has, as I tried to show in my last article, done an immense amount of good, if only by its example. While ostensibly founded for missionary purposes, it has taken a much

wider field than such institutions generally cover, for it has done most of its work among the rich: the sons and nephews of the leading men, not only of S. Paulo, but of Brazil, are being moulded here in our *internato*. We have nephews, not only of the present, but of the coming President of the Republic, among our sixty odd boys; and children of many of the richest of the great coffee-planters of this State. The religious—or rather the *doctrinal* part of the work, for all such work is religious—is the only part with which I cannot be fully in accord. I should like to see an extension of the same work on freer religious principles. The intelligent Brazilian, revolting against the corrupt Catholicism of the country, is very ready to accept a rational doctrine; but he is extremely averse to asceticism, and the peculiar practices of the evangelistic American Presbyterians. The rigid observance of the Sabbath is to him a thing quite unintelligible, because unheard of. The doctrine taught is to him little better than that of the Catholic Church, only preferable because more sincere, and unattended by the network of shams indissolubly associated with the other.

The American School has always far more applicants for places than can be accommodated. Why not, then, work in harmony with this institution, extending its good work, but on a yet more liberal basis? The field is infinite. The American School *pays its own way*. Why should not we English Free Christians, or Unitarians, second such work?

This year coffee has been very bad, and exchange very bad, and every school in S. Paulo has suffered greatly—losing many pupils—except the American. Here we have lost many, but we have easily refilled. Itú has been visited with fevers, and parents have taken their sons away as by panic. We have received many of these, and had to refuse more. How great a pity to have to refuse them—what great good left undone that might have been done!

Now if I have aroused any sympathy among the readers of THE INQUIRER for the work in which I am interested, I should be very gratified to hear from them to that effect, that I might judge what likelihood there would be of success should I propose to them any definite scheme for the carrying out of the work above suggested.

CHARLES WICKSTEED ARMSTRONG.
Collegio Americano, S. Paulo, Brazil.

ONE seeker with news of God and tidings from heaven, tingling from the telegraph that terminates in a loving and lowly heart, outbids every decree of the Synod.—C. A. Bartol.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"JAMES EPPS and Co., Ltd., Homoeopathic Chemists, London."

LITERATURE.

"DANTE'S TEN HEAVENS."*

NEAR the beginning of the *Paradiso* Dante warns his readers in general not to attempt to follow him any further, since they will only be bewildered and lost. Those few only who have lifted up their heads for bread of angels may dare to keep the furrow ploughed by his adventurous keel. And so it has been. To the few the *Paradiso* is the essential achievement of Dante; it is his gift to humanity which changes the world. To the many it is the unintelligible appendix to a great poem. The reasons of this limitation are two-fold. In the first place, just as Aristotle declared that no one could study ethics unless he had had experience of the moral life, so no one can comprehend the *Paradiso* who has not been led by some experience into direct realisation of the life of loving and knowing which is itself intrinsically and supremely worthy, apart from anything to which it leads. When John Stuart Mill realised that if all the changes in the inward conviction and outward circumstance of men for which he toiled were brought to pass he would then have nothing to live for and would be miserable, he was redeemed by Wordsworth, who revealed to him a life the possession, as distinct from the pursuit, of which would be bliss. Dante attempts the same task, though under very different conditions and in a very different spirit. It is obvious that whoever can accomplish this, whether Dante or Wordsworth or any other, puts a meaning into all our efforts and all our endurance, and heightens to us the quality of life itself. We live no longer by blind instinct, going we know not whither because we cannot help it, and accepting such incidental joy or suffering as comes to us in the process, but we see "at least the turrets of the true city" to which we would make our way. The gods of our age are (or were as long as it had any) *Progress* and *Utility*; but progress implies a goal, and nothing can be useful except as subservient to what is above itself. Only the prophet who can show us the eternal goal and can make us taste of fruition can interpret our ideals of progress and of service. Wordsworth found this fruition revealed to

The discerning intellect of Man
When wedded to this goodly universe
In love and holy passion.

Dante found it in the contemplation of the Divine aspect, in that communion with God, wherein all things are seen in their true relations as one whole, wherein all are felt as one unbroken utterance of God, wherein, in Shelley's words,

All things are transfigured, except love.

Indeed this great line, in which Shelley sums up Dante's "wondrous story," is perhaps the profoundest criticism of the "*Divine Comedy*" that has yet been written. All fruitful study of it is but a preparation for the recognition of the full truth of Shelley's description of it.

But if the intrinsic loftiness and purity of the theme of the *Paradiso* limits the

number of its readers, it need not make that number small. Surely they are not few who have passed beyond the simple spontaneity and docility of the childlike mind, who, uncorrupted and undulled, have gone forward into a manhood that needs to know not only the next step but the final goal of living, who have found the answer to their own questionings in the experience of life, in knowledge and love prized for their own sake, wooed not for the winning but for the enjoying. And to all who potentially or actually are such, the *Paradiso* in its essential message speaks.

But there is a second and more narrow limitation. Dante's message is broadly human, but the form in which it is delivered is intensely, many would say narrowly, mediæval. The first impression of the average reader on turning over the pages of the Third *Cantica* is that it is a jumble of quaintly erroneous science with the dry technicalities of mediæval theology and scholasticism. To strike water out of the flint seems an easy task compared with finding the promised "bread of angels" in the *Paradiso*.

Hence the value, not easily to be exaggerated, of Mr. Gardner's book. It is only a Shelley who can trust to the divine instinct of genius to lead him straight to the heart of the poem. The rest of us find indeed stray gleams of light from the first, but in the main, our whole energies are long absorbed in a (more or less unsuccessful) struggle with the technicalities of the form, and we can hardly reach the substance at all. Mr. Gardner will help us. He is deeply imbued with the spirit of Dante's religion. He explores the theologians and philosophers of the Middle Ages with the love and sympathy that unlock their treasures. His use of the Douay version of the Bible, indeed, seems to indicate that he belongs to the communion that still looks to the great teachers of those ages, not only as recording what men have felt and believed, but as guides to what they ought still to feel and believe. But he is thoroughly modern also, and has a keen sense for the requirements and capacities of the modern reader. And from this combination springs the value of his work. With surprising skill and judgment, made effective by a rare measure of self-restraint, he seizes the central ideas of the *Paradiso*, presents them luminously, precisely, freed from technicalities, and based upon the broad and permanent facts of human nature and Divine government upon which they rest. He seldom enters into the discussion of details and studiously avoids the arid wastes of Dante polemics. But the reader who has carefully studied his book will find no difficulty in understanding the explanations of technical terms and the discussion of knotty passages in the commentaries, and will have a standard by which to judge of the relevancy or irrelevancy of their endless discussions. Indeed, just as Wordsworth said that he had probably taken more pains to keep poetical diction out of his poems than other writers had taken to insert it in theirs, so it is safe to say that Mr. Gardner has devoted more care to excluding the parade of learning from his pages than others have taken in loading their works with evidences of their own scholarship. With such rare self-effacement does Mr. Gardner, as an almost

unseen guide, help us to mount the steps of this stupendous temple.

The *Paradiso* is the least anthropomorphic of all religious poems. When Dante finally lifts up his eyes to look into the light of God, at first he sees all things in God—the whole complex of things and the attributes of things, and "their ways," known as scattered leaves through the Universe, now seen all "bound by love into one volume;" yet what he sees is naught save a simple flame. It is the flame of love. Then having seen all things in God, he sees that this same vision is God Himself—the triune God of mediæval theology. The three persons of the Deity are represented by the perfect form of the circle, and yet mysteriously combined therewith (in the reflected circle that represents the Divine Wisdom) is the human form. God, though He has not the limitations of human personality, is yet personal in another sense than that implied in the theologic *persona*. The reconciliation of the pantheistic resentment of anthropomorphic limitations, and the theistic demand for personality, is flashed upon the Seer in the last and supremest moment of his vision, but may not be put into human words nor even retained in the human memory. But though the vision be gone past recall, "yet does the sweetness that was born of it still drop within our hearts" if once we have seen it, and thenceforth "our desires and wills, like a wheel moved equally in all its parts, are rolled by that love that moves the sun and other stars," the material and spiritual Universe are one, for (in Bonaventura's phraseology) we have mounted by the impress of God in the world without us, and the image of God in the world within us, to the light of God above us.

As a preparation for this supreme conception of the Divine personality Dante has, throughout the *Paradiso*, educated us to the thought of a human personality stripped of its accidents and limitations, and become thereby ever more intense in its essential quality. After the first faint traces of the human form in the lower spheres the presence of the spirits is revealed to us only by harmony, light, colour (sparingly but most effectively used), and movement. We are freed from the limitations of the human members, and their importunate suggestion of the need of employment, and we live in a region of thought and love that demand expression, not occupation. As the ruby and topaz lights that clothe the souls of the warriors of God sweep the white cross quartering the ruddy orb of Mars, as they cross each other with a flash, and wake the harmonies of that harp of which the hand of God draws and stills the strings; as all *Paradise* breaks into the song of glory to God, and we seem to see the "smile of the Universe"; or, as we look upon the angelic lights that circle in their ecstatic adoration that Divine point of light on which "heaven and all nature hang," we are all the time insensibly purging our conceptions of life, of joy, of knowledge, of fruition, till we no longer vex ourselves with questions as to what unbodied spirits *do*, but know more deeply what spirit (bodied or unbodied) *is*.

Then for one moment we see the Saints in the Rose of *Paradise*, wearing their human forms, and then look upon the light of God.

PHILIP H. WICKSTEED.

* "Dante's Ten Heavens. A Study of the *Paradiso*." By Edmund G. Gardner, M.A., Westminster. Archibald Constable and Co. 1898. 12s.

GOETHE'S "FAUST."

THIS is an eminently readable verse translation of one of the greatest works in Literature. All translations of great poems must be failures when compared with the original. It is simply a question of more or less. To give the total effect of meaning and sound, missing none of the underlying suggestions and vague associations, is an impossible task. It would be easier for an artist to so perfectly copy a picture of Raphael's that it should produce exactly the same effect as the original than it is for a translator to copy a great poem into another language.

It may be said of this translation that it compares well with preceding ones, both in ease and accuracy. It is pleasant reading, which does not remind you on every page that it is only a translation, and nevertheless it keeps always exceedingly close to the original. This is not the place to make any comparisons between this translation and Bayard Taylor's or Miss Swanwick's. The duty of your reviewer is rather to state his belief that for the non-German reader Mr. Webb's translation will give as good an idea of the original as he will find anywhere.

Goethe's "Faust" offers an interesting parallel and contrast to the Book of Job. They are both poems which turn upon the temptation of a soul. In Job it is the temptation of pain, in Faust it is the temptation of pleasure. In Job, Satan tries to make his victim curse God: in Faust he tries to make his victim bless mere sensual life. In Job we have the picture of an Eastern patriarch, wise, generous, modest, rich in flocks and herds, surrounded with his children, and children's children, suddenly plunged into an abyss of ruin, grief and pain. Will he be able to keep his faith in God in this extremity of suffering? That is the problem of Job, which is answered by Job's reaching through many doubts a deeper faith than he had ever had before. "Hitherto I have heard of thee by the hearing of the ears, but now mine eye seeth thee."

In Faust we have the picture of a lonely old philosopher among his books, a man who has passed his life seeking for truth, tempted by Satan at a time when he is feeling tired and hopeless, to look for satisfaction in sensual pleasures. "I sometimes wonder if the libertine is not right after all," said Renan, in one of his most shameless moods. Many a student and seeker after truth may wonder the same in moments of weakness and lassitude. Even Milton shows that he has felt the temptation, when in "Lycidas" he asks:—

Were it not better done, as others use
To sport with Amaryllis in the shade,
Or with the tangles of Neæra's hair?

The mischief of Renan's thought is that he does not treat it as a temptation, he does not repudiate it. He apparently remains innocently wondering to the end of his life whether low pleasures are after all not better than high ones, although he never makes the experiment himself. Faust yields to the temptation, and goes out into the world rejuvenated and under the guidance of Mephistopheles, to find a satisfying life. If you can ever give me

true satisfaction, so runs his compact with the devil, so that I can say to the passing moment—

O tarry yet, thou art so fair,

I shall be willing to die and pass into your service. The aim of Mephistopheles, then, is to make Faust satisfied with things of earth. "He shall eat dust and enjoy it, like my cousin the famous snake," wagers Mephistopheles in heaven. He loses his wager, because, although Faust is led into wrong-doing, he is never happy, never content. When he dies it is with these words on his lips:—

None to be free can claim, or e'en to live,
But those who daily earn the right!
And so 'mid peril and ennobling fears
Youth, manhood, age, would spend their honest years.

Such stir of life could I behold, and stand!
'Midst a free people on their own free land.
Then to the moment I might say,
O, tarry yet! Thou art so fair!
My work on earth, when æons pass away,
Will still have left its traces there!

Faust, then, like Job, triumphs in the end. His conception of lasting happiness is doing good to others. Pleasure does not crush out the nobler nature of the one nor pain the nobler nature of the other. Faust sinks, indeed, far lower than Job, whose sin does not go further than hatred of life and suspicion of God. Faust wantonly spoils another life in his mad pursuit of pleasure. But he does not lose his sense of right and wrong. Satan has to

Stand abashed, confessing in despair,
Though a dim turmoil may a good man shake,
Still of the right way he is well aware.

It is the same thought which Browning expresses in "Pippa Passes":—

Though I be lost,
I know which is the better, never fear
Of vice or virtue, purity or lust,
Nature or trick! I see what I have done
Entirely now.

The earthly powers of pleasure and of pain, the way in which unbridled indulgence in the one and constant endurance of the other, tend to blunt moral feeling and kill faith in God; these are the circumstances, the temptations, with which Faust and Job contend. Faust shows the soul rising superior to the deadening influence of sin, Job to the deadening influence of suffering. From this point of view alone these poems are of immense value to a world which groans under the weight of wealth and misery, and feels how, unresisted, they enervate and embitter human life. Job passes through suffering to deeper insight, Faust through sin to a wider and more beneficent activity than he had ever known before. They are signal triumphs of the soul over the two influences—pleasure and pain—which, acting alone, accepted as animals accept them, have the most fatal power to degrade humanity.

HENRY GOW.

A NEW SERVICE BOOK.*

THIS book, beautifully printed, is issued anonymously from the Guild Press at Birmingham, but an advertisement in-

* "Six Orders of United Worship for use in the Christian Church." Written and arranged by Lawrence Jacks, M.A. To be had of Miss Dowling, 7, Duchess-road, Edgbaston, Birmingham, or at Essex Hall. In paper, 1s. 6d.; strongly bound in buckram, 2s. 6d.

forms us of what we have stated below as to its origin. An item of news which we also publish to-day tells of the first use of the service book in the Church of the Messiah.

"These orders of service," it is said in the Preface, "have been compiled under a firm and growing conviction that the unity of a Christian congregation comes neither from the use of a distinctive name nor the profession of a distinctive creed, but from participation in a common act of worship. And the bond which thus unites a group of individuals may become equally effectual in uniting a group of churches. Especially will this be the case with those churches which reject a dogmatic basis and dislike a doctrinal name. For them no bond of union remains but that of worship, which, however, is the deepest of all."

The aim of these services is to furnish for that deepest bond a form of expression. The six orders of service are uniform in construction. There are in each responsive expressions of devotion, in which minister and people take part together; there are canticles and prayers, which will grow familiar and more and more helpful through habitual use, and in each service after the anthem there is a place for the minister's prayer. Thus they aim at what seems to us the ideal form of public worship, that in which the liturgical element is blended with the opportunity for freer utterance. In each service the responsive passages dwell upon three distinct thoughts, expressed largely in the language of the Bible, and dealing with fundamental truths of the spiritual life, with which the devout worshipper must be always occupied. Thus the first order dwells upon the Light of God, the Law of Life, and the Commandments of Jesus; the second on the Temple of God, the Call to be Perfect, and the Religion of Jesus; the third on the True Sacrifice, the Warfare of the Spirit, and Rest in the Lord; the fourth on the Call to Worship, Strength in God, and the Mighty Works of the Lord; the fifth on the True Bread, the Servant of Man, and the Hope of the World; the sixth on the Compassion of God, God and the Spirit, and God and the Church. The music of the responses is printed on each page where they occur.

The real test of such services can be only in their habitual use in united worship; but the impression we have received from a quiet reading of them is that they strike the true notes, and in the worthiest manner; we should expect them to prove eminently helpful to a true spiritual worship; the prayers are such that it would be well for us all to learn to pray; there is not a word in the whole book that has jarred upon us as unfitting. Whoever makes an attempt of this kind, in the spirit in which these orders of worship have evidently been prepared, renders a genuine service to our common religious life, and we trust that not only the congregation of the Church of the Messiah, but many of our readers throughout the country will make themselves acquainted with this book, and thus share in the fruits of this very real act of ministry, which we owe to Mr. Jacks.

If other congregations desire to adopt the book, we imagine that a new edition will be necessary, and in that case it may be well to print it in a somewhat smaller and simpler form. But for individual use, for those who are glad to possess all

* "The First Part of the Tragedy of Faust in English." By Thos. E. Webb, LL.D. New Edition, with "The Death of Faust" from the second part. Longmans, Green and Co. 1898.

such books of devotion, the present edition in its beautiful form will be most cordially welcome.

WILLIAM STOKES: HIS LIFE AND WORK.*

THIS is the fourth of the excellent series of "Masters of Medicine." Dr. Stokes, the eminent Dublin physician, was less known to the general public, in this country at least, than his eminent predecessors in this series, Hunter, Harvey and Simpson, but he did splendid work during his long career as an accomplished physician and an educational reformer, amid the usual opposition of the leaders of the profession. His son, Sir William Stokes, with filial reverence conveys a good impression of "the wide sympathies, many-sided nature, and greatness of the character portrayed," and records the scientific work he achieved, his high standard of professional honour, and his keen appreciation of the beautiful in Nature and Art. His father, Dr. Whitley Stokes, was "a Nonconformist," probably a Presbyterian, although it is not so stated, and possibly a member of the congregation in Dublin of which Dr. Martineau was then minister, as we notice that the younger Stokes, who was just one year older than Dr. Martineau, "had the advantage of meeting his father's distinguished friends, among whom were some of the brightest intellects of the day, such men as Henry Grattan and James Martineau; O'Connor, the landscape painter; J. Parsons, the eminent lawyer; and Petrie, the archaeologist and accomplished musician and artist." As early as the year 1825, when Stokes was only 21, he published in Edinburgh a small treatise on the use of the stethoscope—a valuable instrument which was met with strong opposition by the leaders of the profession—and so laid the foundation of his treatise on diseases of the chest which appeared eleven years afterwards, the work on which his fame mainly rests. This is not the place to discuss Dr. Stokes's professional career; but we observe with interest that in common with many great physicians and surgeons he had many interests outside his profession, and though he was neither a musician nor an artist, felt the beauty of artistic work with a keenness and tenderness beyond the depth of ordinary men. Sir William Stokes gives several anecdotes to illustrate his father's love of wit and humour, some of them not particularly good. The best is that referring to Carlyle, who visited Ireland in the year 1849 and was hospitably entertained by Stokes. "The impression that Carlyle made on Stokes was the reverse of favourable. He used to say that he had during his lifetime met many men who were in every sense bores, but that Carlyle was *hyperborean*!" On the other hand Carlyle described Stokes as being "a rather fierce, sinister-looking man." It is clear that neither host nor guest saw the best side of each other, but as Stokes is reputed to have been a "matchless conversationalist" one can well believe that Carlyle, who could brook no rival in that field, was "glad to get away."

T. L. M.

MEN of character are the conscience of the society to which they belong.—*Emerson*.

* "Masters of Medicine: William Stokes," By Sir W. Stokes, Fisher Unwin. 3s. 6d.

THE CHILDREN'S COLUMN.

HIDDEN TREASURES.

I WAS once boasting about a knife I had because it had a pearl handle and two blades. I thought there couldn't be a better knife in the world, and I wouldn't have changed mine for any other knife in the school. That was what I thought, but it was only because I hadn't seen the best knife. It belonged to one of the masters, and he let me go on boasting till my head would have begun to swell, when he said quietly, "I think this knife beats yours." And then he held out his knife. Well, it looked no smarter than mine, and I was going to ask him how it was better, when he began to open the thing, and I thought I'd never seen as many blades in my life. It bristled with them, like the pictures of brigands. And then when all the blades were sticking out everywhere, on top and underneath, he began to pull out other things—a tiny corkscrew, a file for the finger-nails, a pair of tweezers, and a wee little saw. I slipped my knife away, and didn't talk much about pearl handles after that.

But now I come to think about it, that knife—the one with all the blades and things I mean—was a good deal like all of us. We don't all know it—and if we do we easily forget it—but God has made every one of us a perfect armoury of wonderful weapons. He has given us all sorts of treasures, things that surprise us when we come to know that we own them, precious gifts that lie hidden within us. It takes us such a long time to know that they are there and then to use them: for God is just as quiet about them as our old master was about his knife: and even when He opens some of these treasures we very often don't pay much heed because He does it in such a simple way.

For instance, one of the most general ways is through our teachers in the church or Sunday-school. Here they are, week after week, trying to teach us, trying to wake us up so that we may use every gift we have. And I fancy that if we knew what was good for us we should try to help them ourselves. Of course they have to keep on teaching us as long as we will not use every blade we have, or at least keep it bright and ready for use. Most of us are a little careless about our treasures, leave them stowed away in the dark, and think we can get on all right as we are.

I like to think of what someone once said about Charles Dickens. You know he wrote books which made people laugh and cry more than anybody else who has lived during this last hundred years. He told such tales (you may have read some of them—about Paul Dombey, for instance, or Little Nell, or Sam Weller, or Trotty Veck) that people knew he was telling what he had actually seen—it all seemed so real and true. Well, one day a friend had been for a walk with Dickens, and when he got home he said something which explains this great writer's influence. "For one thing that I saw during our walk Dickens saw nine." That is a good part of Dickens' secret—he used his gifts of sight and memory. He could carry pictures home to his study in his mind and then write them down.

Everybody has gifts of one kind or another, but so many people are like the miser that Jesus spoke about, who tied his

treasure in a wrapper, dug a hole, and buried the talent. Of course what he ought to have done was to use it, just as Dickens used his eyes.

Any faculty (that's another name for these treasures of ours) can be made to grow. It will not be as small when we have used it as when we first saw it, nor will it be so stiff and hard to get to move. Da Costa, the great musician and conductor, had rather a funny example of this. When he began using his stick for beating time, both his arms were the same size. But after some years he found that his left arm was as small as ever, while his right arm, the one he had been swinging the *baton* with all that time, had grown muscles as thick as a blacksmith's.

Now we all want our gifts to grow, though we don't want to grow lop-sided. So we still have to listen to our teachers (if we are wise and they are earnest) to learn how to know and use each of our treasures. A good all-round Christian boy or girl is worth a dozen that have to go in blinkers. And yet sometimes we meet a boy who would not tell a lie for anything—he has grown splendidly on that side—he is like rock for the truth. But then, unfortunately, he may also have a harsh, sharp, or unkind manner with him—in fact, be a thorough chip of flint, wanting in the gentleness that would make everybody love him.

This kind of thing makes us see how needful it is that we should have more than one of our gifts turned to use. The gift of honesty which God has planted in us by our conscience must be used in both thoughts and words as well as in our acts. We know we must be true, and do truly, but by the side of this virtue we must grow the plant of sympathy—of tenderness towards others. What a rich treasure that is, and how it makes us love those who possess it! The boy or girl who knows how to be quiet when there is illness in the house, and does it with pleasure, and not because of being told, or willingly gives up the game with older children in order to play with the little brother or sister who might be lonely—or who, in any other way, makes love show itself and not wait—this child is bringing out a jewel that will always be beautiful both to himself and to others. Other lovely treasures or gifts there are hidden away in all of us, numbers of them, all of which our teachers try to bring out to the light, and make us see. There is obedience, humility, courage, the power to forgive, the use of prayer (that talking to God which always brings a blessing to us), and a host of other faculties. And they are all stored away in us, ready for us to use. So we ought to learn about these lovely things that belong to us, oughtn't we? and try our best to use our hidden treasures.

EDGAR DAPLYN.

THE force of character is cumulative. All the foregone days of virtue work their health into this.—*Emerson*.

THEY say there is nothing which communicates itself so quickly amongst the members of a family, as an expression of coldness or discontent on the face of one of its members. It is like the frost that chills us. This is not altogether true; there is something which is communicated with equal rapidity, and greater force—I mean the smiling face, the beaming countenance, the happy heart.—*Gold Dust*.

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LONDON, JUNE 18, 1898.

CORPORATE LIFE.

In the discussion at the special meeting of the National Conference, which we reported a fortnight ago, the Rev. W. H. DRUMMOND urged the importance of a more fully expressed corporate life in the fellowship of our churches. In this he was seconding the plea of the Rev. JOSEPH WOOD for closer union and a clearer and more inspiring conviction that such union is for a high and sacred purpose, in a common cause. We are steeped, said Mr. DRUMMOND, in the individualism of fifty years ago, but the movements of the present day which have the strongest vitality are making towards the closer union of corporate life. This we must have in our churches if they are to do effectually the work to which they are called, if they are to maintain a rightful hold upon the loyalty of our young people, and offer in adequate measure the nourishment required to satisfy the whole range of spiritual need.

This ideal of union in the Church, clearly defined and fully realised, has great attractiveness, and does rightfully appeal to the loyalty of young and old alike. But it is necessary to be very careful as to what is bound together in such a union, and what the nature of the bond shall be. The Roman Catholic Communion is the great example in history of such corporate life in the Church. It has commanded the most absolute loyalty, and has kindled the most ardent enthusiasm and devotion to a great cause. It has also exercised a most appalling tyranny, enslaving the bodies and the souls of men, remorselessly destroying whatever stood in the way of its demands for unity. How in our little corner of the religious world shall we secure all

that is good and helpful in corporate life and avoid the evil? That is a question which it is not idle to consider.

Our problem is to draw more closely together in religious union, with the quickening consciousness of devotion to a common cause, a scattered group of churches, which in their essential principles are free and catholic, not in the Roman, but the spiritual sense. No exercise of external authority will secure for them a more complete corporate life. No attempt at dogmatic uniformity can be made, or is in the least desired. Neither creed nor ecclesiastical rule can furnish what we want. The individualism of our people and our churches must find its binding and uniting principle in a new spirit of life.

We are gathered into these Free Churches because of our need of God. They are founded for the one great purpose—worship of the living God and nurture of the life with Him. To this they are pledged, on the principle of trust in the power of truth. In this we must seek our deeper sense of union. What greater cause is there than this highest service, this union of the children of God? It includes all else, the service of truth, the humble seeking for new light, the fearless utterance of the word that is given us to speak, the drawing together in true brotherhood, the ministering to all human needs.

If, as a people, we are conscious of some deficiency, if we long for closer religious fellowship and stronger united action in the battle against sin and misery in the world, then we must give ourselves more perfectly to God, more humbly seeking to be used in His service, and out of that central loyalty will spring all the rest. If our union cannot be in any dogmatic uniformity, it can be with growing strength in loyalty to truth, with a deeper sense that we have, each one of us, a faithful testimony to bear, and a word to speak for God, amid diversities of thought the one spirit, in submission to the Highest, and in the love of truth that genuine charity which unites together all seekers of the light.

And a further growing unity we may have in the demonstration of the power of the Christian spirit, not making a dogma of our Christianity, but living the life. In the spirit of brotherhood that is ours, in fellowship with CHRIST, as children of the Father in heaven, is a bond which we may rightly seek to bind about every heart. But by compulsion it cannot be done, nor by the exclusion from the fellowship of our churches of any who humbly desire to be worshippers with us of the living God. Our churches must be Christian by the all-conquering power of that pure and loving spirit, which draws men together by the persuasion of its beauty and the quickening of its redeeming grace. In this high service there is a call that must appeal to whatever is loftiest in our nature, to whatever will most effectually feed the

hunger of the world. Our whole strength may well go into this endeavour after a truer unity of common life.

And where this is achieved the question of any corporate life, such as outward organisation can compass, will be felt to be of only secondary importance, or will be, perhaps, already settled in the best way by the impulse of the deeper life. It is possible that, in the present condition of religious life in this country, our churches must be content to remain, for a time at any rate, without that full measure of discipline in effective corporate life which, for many reasons, is to be desired. But what is quite certain is that the unity of the true life with God, in the service of His truth and of our brethren in His kingdom, is always open to us, and within our reach, according to the measure of our faithfulness.

MRS. WARD'S "HELBECK."*

In opening a new novel by Mrs. HUMPHRY WARD we have learnt to expect not merely a powerful story of sustained human interest, but some earnest lesson of life in its deeper spiritual aspects, driven home with dramatic force, unspoilt by the desire to teach, and commanding attention, because it is in living characters that the truth is spoken. A story that is heavy and didactic, is, of course, a failure; but it is the highest mission of art to teach and to reveal through the delight of its beautiful creations, and such teaching in a novel or drama that has a genuine hold on life is, perhaps, the most effective of any that is granted to our generation.

"Helbeck of Bannisdale" is a powerful and heart-searching story. It pictures with sympathetic insight the strength and the mysterious attractiveness of the Roman Catholic Church, but in the tragedy of two human lives very differently involved in the meshes of that marvellous religious system, gives good ground for the revolt of a fearless and reverent humanity from that ecclesiastical and spiritual tyranny, and in a few touches shows whence the larger and more permanent religious faith must spring.

The scene of the story is in Westmoreland, as in the first book of "Robert Elsmere," though further from the great mountains. It is Westmoreland on the borders of North Lancashire, where the broad valleys come down to the sea.

Westmoreland in its remoter, gentler aspect—Westmoreland far away from the dust of coaches and hotels—an untouched pastoral land, enwrought with a charm and sweetness none can know but those who love and linger. Its hues and lines are all sober and very simple. In these outlying fell districts there is no splendour of colour, no majesty of peak or precipice. The mountain-land is at its homeliest—though still wild and free as the birds that flash about its streams. The

* "Helbeck of Bannisdale." By Mrs. Humphry Ward. Smith, Elder, and Co. 6s.

purest radiance of pure sunlight floods it on an April day; there are pale subtleties of grey and purple in the rocks, in the shadows, in the distances, on which the eye may feed perpetually; and in the woods and bents a never-ceasing pageantry of flowers.

There, in the old house of his family, ALAN HELBECK lives, a Roman Catholic squire, who, if he had followed his own early promptings, would have been a Jesuit, and as a lay-man is actually living under the rule of the third Order of St. FRANCIS. He entered on an estate already impoverished, and he himself is parting with one possession after another, to satisfy the urgent needs of charity, in the support of orphanages which he has founded. He is an ascetic and recluse, completely under the dominion of his Church. At the opening of the story there comes to live with him his widowed sister, whom years before he had cast off on account of her marriage with a sceptic, but who now is reconciled once more to the Church and to her brother. In her company is a step-daughter, LAURA FOUNTAIN, on whom as an invalid she is dependent, but who comes as an alien to the Church, cherishing with ardent affection her father's memory, and sharing his strong dislike of superstition, and his distrust of all religious faith. The central interest of the story is in the contrast between this girl and ALAN HELBECK, and in the tragedy of the love which ere long draws them together. She has had little systematic training, but has grown up in the atmosphere of her father's scepticism, and shares his strong prejudices with her own vivid and affectionate nature and intense sympathies. With no learning to answer the trained arguments of the Church, she knows that it is impossible for her to accept its claims, until there comes a time when her love makes it an agony not to be able to submit and believe. She has inherited more than she understands:

Through the shiver of an invincible repulsion that held her spoke a hundred things—things inherited, things died for, things wrought out by the moral experience of generations. But she could not analyse them. All she knew were the two words—"I can't."

It was at terrible cost that she resisted the inexorable demands of the spiritual tyranny.

She was broken with the anguish of separation—and how she had been able to do what she had done, she did not know. But the inner voice persisted—that for the first time, amid the selfish, or passionate, or joy-seeking impulses of her youth, she had obeyed a higher law. The moral realities of the whole case closed her in. She saw no way out—no way in which, so far as her last act was concerned, she could have bettered or changed the deed. She had done it for him first of all. He must be delivered from her. And she must have room to breathe, without making of her struggle for liberty a hideous struggle with him and with love.

It is a most pathetic conflict, in which at last she seems to yield, overmastered by her pure unselfish love. And yet it was impossible, just because of that love, which would have been marred in the yielding. By a final, desperate effort, "a blind witness to

august things," she saves herself and the man she loves from a more dreadful, lingering tragedy than that which ends the story. Out of her sufferings, and from the peaceful grave-yard of the little chapel high up on the hills, there comes to us an earnest pleading for more strength in spiritual freedom, the unfolding of a clearer insight, and a training in the larger faith, that should render such a struggle, as is here depicted, impossible.

LAURA's friend, Dr. FRIEDLAND at Cambridge, in whose house she had taken refuge, spoke one evening of these things.

The figure of the Church—spouse or captive, bride or martyr—as she has been personified in Catholic imagination, is surely among the greatest, the most ravishing of human conceptions. It ranks with the image of "Jahve's Servant" in the poetry of Israel, and yet behind her, as she moves through history, the modern sees the rising of something more majestic still—the free human spirit, in its contact with the infinite sources of things!—the Jerusalem which is the mother of us all—the greater, the Diviner Church.

* * * * *

I often think we should be the better for some chair of "The Inner Life," at an English University! What does an ordinary Protestant know of all those treasures of spiritual experience which Catholicism has secreted for centuries? There is the debt of debts that we all owe to the Catholic Church.

* * * * *

What will the religion of the free mind discover to put in its place? Something, it must find. For the hold of Catholicism—or its analogues—upon the guiding forces of Christendom is irretrievably broken. And yet the needs of the soul remain the same. . . .

Some compensation, no doubt, we shall reap from that added sense of power and wealth, which the change in the root-ideas of life has brought with it for many people. Humanity has walked for centuries under the shadow of the Fall, with all that it involves. Now, a precisely opposite conception is slowly incorporating itself with all the forms of European thought. It is the disappearance—the rise—of a world. At the beginning of the century, Coleridge foresaw it.

The transformation affects the whole of personality! The mass of men who read and think, and lead straight lives to-day, are often conscious of a dignity and range their fathers never knew. The spiritual stature of civilised man has risen—like his physical stature! We walk to-day on nobler earth. We come—not as outcasts, but as sons and freemen, into the House of God. But all the secrets and formulæ of a new mystical union have to be worked out. And so long as pain and death remain, humanity will always be at heart a mystic.

The words of the kindly old doctor did not bring to LAURA's tortured heart the strength that he had hoped, but through him, if we mistake not, Mrs. WARD speaks her directest word to us.

We have only very slightly touched upon the profound interest of this story, and have not referred at all to much that will be read with delight and admiration. The North Country air is in itself invigorating. Mrs. WARD always touches Westmoreland as one accustomed of old to "love and linger," and with all the human pathos of the story the beautiful surroundings are brought into the closest sympathy. "The joy that Catholics feel in the Sacrament," FRIEDLAND once said to LAURA, "the plain believer in God will

get day by day out of the simplest things—out of a gleam on the hills, a purple in the distance, a light on the river; still more out of any tender or heroic action." Such joy, even amid the pain, we have found in this book, and we are grateful for the gift.

A WORD TO MINISTERS.

It is a great temptation to us now-a-days to be too busy, to be too much engrossed in affairs, to let ourselves be exhausted throughout the week by a crowd of engagements early and late, and to have too little time, and too little freshness of heart and energy, not merely to prepare the special services for Sunday, but to keep our own deeper life calm and pure, sensitive to the holiest influences, nurtured with the bread from heaven and ready to meet whatever calls for ministry may come. It is a temptation and a danger. We have to guard most jealously, not for selfish ends, but as a sacred trust, for our work as ministers of God, the quiet hours of life.

We are called to be fellow-workers with God in the world—this I say of all men, not of ministers alone—and we must seek for the true spirit in daily companionship with God. We need hours of leisure with Him, as well as all the hours of work. I like that name of the old school of mystics—"Friends of God." It may have a good meaning for us, *Friends*, who can be and are together, we the children with Him, the Eternal Father, doing for Him the work of men in the world. Do not say it is too presumptuous. It is what God gives to us. I believe that God has joy in every little flower that blooms, and still more in every child-like spirit that rests with trustfulness in Him.

And so I say that we must seek the true spirit of prayer in daily companionship with God. Unless this is to us not a mere conventional thought, but a living fact, the greatest fact of all, we have missed the inmost secret of the religious life. We may talk about religion, we may share and cultivate some of its moral fruits in human fellowship, we may be of those who take the religion of others at second-hand, dependent upon them and not on God, and may retail it again to any who will take our word, but we shall not have the kindling power of a true religious life, and not we alone, but those who may look to us for help, must suffer for our poverty.

I speak of prayer as the perfected expression of the inward life with God. To attain to this we need, not the wisdom of subtle logic and metaphysic, but of the little child of Jesus Christ.

Do not let us empty out the heart of devotion by any puzzle over the question of personality in God. Let us be content to know Him as Eternal Goodness, and quietly to be assured that we cannot go where He is not.

He is in all things, and more than all, unseen, not to be comprehended. He is in the order and the beauty of this whole universe, all the joy of life thrilling through a myriad worlds is of Him. The dreadful shadows of pain and evil are compassed about by a great tenderness, touched by the light of undying hope, and embosomed in infinite love. He is that Power, not ourselves, which makes for righteousness. What more do we want?

He is the one eternal Spirit, infinite and ever-present. And we,—what other spirit are we of? We are living souls. We reach up our hands to Him, we rest in Him, our Refuge and Deliverer. He is our Father, we can trust in Him, and give love for His love. Is there a greater truth than that? Say, if you like, that God is not a person. Of course, He cannot be, as you and I are persons. Very well. He is more, and better than all persons. He is the Supreme. It is a mystery. But we rest in His eternal love, and are at peace.

We cannot fathom the deeper places of our own life. Only the foolish say they know all about it. But we are living souls, and we know something of the universe in which we live. And we know also that there is more than this. There is One, who is the enlightener of our reason, the quickener of our conscience, the fountain of all pure joy. Our inward life is with God, and we have our deepest happiness in that fellowship of spirit. He is our Father and is leading us through life and makes us understand something of His holy purpose. Our sorrows, our sins, are seen in the light of His compassion. He lifts us out of the shadow of death. We find that we can do His will, and we pray for strength that we may learn to do it perfectly.

Then there ought to be living power in our ministry. God is with us, and we must feel more deeply the strength and joy of this companionship. We must live out from the centre of this hidden trust and dependence upon God. It is His word of truth we have to speak, His righteousness and love which we must put into our work. In Him and by His grace all human love and friendship and discipleship are set in their true light and perfected.

A DEMOCRATIC CHURCH.

WHETHER the Church can be more fully "democratised" is a question which is now exercising, not to say agitating, the minds of many Churchmen. It is a question, as may be supposed, beset with difficulties. Monarchical control, in the eyes of some, is as necessary now as ever for the maintenance and continuance of a body which is to be the faithful guardian of a sacred deposit. In respect of government they feel such a body cannot safely be democratic, however willing it may be on other points to satisfy popular demand.

In respect of membership, they claim that the Catholic Church has been democratic from the beginning. Its sacraments of admission and incorporation have been a constant protest against social inequality, and, with much seeming restriction of popular liberties, it has done much to promote them.

Moreover, its assertion of prerogative is, they say, no modern assumption. In the first age, the newly-converted "continued steadfastly in the apostles' doctrine and fellowship," and that this "doctrine" became in time the unalterable standard of faith is shown in the later confession, "I believe one Catholic and Apostolic Church." Clearly, then, a system which is to be permanently authoritative cannot be unconditionally democratic, unless it would be wholly at the mercy of an adverse vote.

This commotion and this argument may

seem to affect us, and therefore to concern us, not at all. And yet there is a common and vital principle involved. A purely democratic Church is liable at any moment to become whatever a majority of its members may choose to make it. Nor does it avoid catastrophe by "leaving each man free to develop his own relations to the power which brought him into being." In the first case there is association without security, in the second association without even a basis to associate upon. Imagine a political club without a policy, or whose members were free to determine their own relations to the Government of the day!

Some Churches there are which have no hierarchical system, and glory therein, but the civil power "stands ready at the door" to enforce, if need be, the terms of their own trusts. Wherever the seat of authority may be, the limitation is still there.

But what of "Free" Churches? Are they enjoying a perilous freedom? And is there any way of reducing the peril without seriously diminishing the freedom? They cannot well be more democratic than they are. No protecting hedge surrounds either doctrine or ritual or office to keep them from profaning hands. But their danger, perhaps, is this: that they trust too much to democratic methods, and forget how useless these are, and how mischievous they may be, without the democratic spirit.

I sometimes wonder what it is that brings about change in a Free Church. Is it development or drift? A Church may shed its doctrines as a tree sheds its leaves, because it has not strength enough to hold them. It may seem to take its own course, and yet, like an unsteered ship, be the sport of wind and current. Its pursuit of truth may be nothing more than search for a minimum of belief. We may surely lay it down as a maxim of religious life that change which is unconsidered, or ill-considered, is unprincipled. Even in corporate life the wish may be father to the thought. Are Free Churches more prone to unprincipled change, more disposed to mistake inclination for conviction? Suppose a Church abandons one of its ordinances to secure one minister, and restores it to please another, is there no sacrifice of principle? When an ordinance disappears altogether, has it always been consciously laid aside, or may it not simply have fallen into indolent disuse? Great, we think, is the virtue of a resolution; is a resolution, in itself, any justification of itself? Great, we know, is the power of a majority; what is its moral, as apart from its numerical, value?

It is the democratic States which are said now to be most on their trial, so that even institutions with popular government do not escape suspicion. Instability and mediocrity are thought to go with them. Of all foundations, that of a Church should be sure; and it must not lower its tone, or its discipline, to the tastes and habits of the average man, or it will be captured and emptied of its ideal. Instability and mediocrity together make a fatal gradient.

Where, then, are we to look for check and counterpoise? With equality of franchise there can, of course, be no power of veto, no system of safeguards. Speaking humanly, the only conserving, counteracting force that I can think of is the true democratic spirit—the spirit of

those who bear rule only that they themselves may be better ruled. There is a spurious democracy even in Churches, which is simply a passion for control. But where the spirit of obedience is, there a religious commonwealth is possible, and the sovereignty of the people is lost in the thought of the sovereignty of God. The little self-ruling congregation becomes conscious that it is part of a whole for which there is no other name than God's kingdom, and desires to be moved only by that which shall be felt as God's will. When they transact their affairs they meet for solemn counsel, and not for contentious debate. They part with nothing, resist nothing, sanction nothing which they have not judged by its claim to sacred service and use. In short, their Church is democratic, only that in all its members it may be equally and intimately theocratic.

E. P. BARROW.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender.]

INFANT CLASSES.

SIR,—I was much interested in reading that portion of Mrs. Klein's report on Sunday School work in Liverpool, which appeared in last week's *INQUIRER*; for it is always helpful to know the opinions of other practical workers, whether these coincide with our own or not.

With the passage bearing reference to our Infant Classes I cannot say that I agree. We are told that we ought to do away with the deplorable system of huddling infants together in large numbers under the care of one or two teachers; and the context seems to imply that to have a large class of infants is in itself out of harmony with the best educational principles which we know at present. As regards the words "huddled together," no one can desire such a state of things; but so far as large classes are concerned both Pestalozzi and Froebel agree that these are good; mainly, no doubt, on account of the wonderful power that children have in helping one another in the process of development; and the kindergarten teacher finds it most difficult to carry out its methods properly if she has only two or three children to deal with.

I am inclined to think that many of our earnest and enthusiastic friends, knowing how much there is for a child to learn, are apt to overlook the fact that its capabilities for taking in are exceedingly small; indeed we all need to be reminded at times of the old adage, "You cannot get a quart into a pint pot."

Let us ask ourselves, What can we do for our little ones in the two hours weekly that they spend with us? First, we can make them happy so that they learn to love coming; this is a most important lesson, for not only is it right to develop their love for good things, but it will bear practical fruit in the future; they will remain true to the school when they get older, and then they will have the chance of gaining wider knowledge and fuller development in the higher classes.

Secondly, they will learn to love their teacher; and who does not know how much influence for good comes to each one

of us throughout our whole life from the desire to be like someone who was our ideal in childhood?

For the rest, we may sow seeds of good thoughts by story or by hymn, brightening their lives by filling their minds with these, and we may do something towards training them in orderly behaviour and in good habits.

This list of what we can do is surely no insignificant one, and in my opinion these things can be accomplished far better in a large class than with two or three children; for little ones love to imitate each other, and, besides, they always constitute a code of public opinion among themselves which is of great help to the teacher.

Just one more point. I think we often make a mistake in our ideas of what are the necessary qualifications of an infant class teacher, and are apt to think the young folks are not "experienced" enough to be entrusted with this class. No doubt some experience is necessary, but this may be gained by almost every girl of sixteen or eighteen who loves children, and who is willing to work under another for a year, or perhaps two, before starting on her own account.

I believe that the best results are obtained when the infant class (except during opening and closing services) is taught in a room apart from the rest of the school by a teacher young, bright and bonnie; with the assistance of a probationer to act as lieutenant and understudy. Little children have excellent taste; they love young people with their freshness and buoyancy, and will render loving obedience to many a teacher of whom we elders are apt to speak as "a mere girl." Indeed, as a rule, a young teacher has better qualifications for her task than most so-called "experienced" ones, for the years that have brought experience have also brought with them some loss of vigour and brightness—two most essential points of a successful infant teacher.

MARIAN PRITCHARD.

June 13.

INDIAN RESTORATION FUND.

SIR,—I am glad to see that the appeal which you published from Mr. Harwood for the restoration of the chapels of the Brahmo Somaj in India, destroyed or sadly wrecked by the terrible earthquake of last year, has begun to bear fruit. I spoke a few words on the subject, both at the reception so kindly given to me at Liverpool and at the Annual Meeting of the British and Foreign Unitarian Association at Essex Hall. Permit me to add here that no form of sympathy or help which our Unitarian friends and friends of religious progress in India could render to the Brahmo Somaj would be more welcome or more gratefully remembered by the suffering churches than what would enable these chapels to be rebuilt and public worship to be resumed in them. It would be help at a time of need which would live in brick and stone, and as a lasting memorial. The tale how in several places buildings which had been raised by a struggling, persecuted, and poor community by heavy sacrifices and efforts of years, for worshipping the One Eternal Father in the midst of orthodox idolatry, were totally destroyed in the course of a few minutes on June 12 of last year, is a sad one. In some cases, though the chapels are no more

the liabilities which had been incurred in building them still remain. There are hardly any resources available from which the churches could be restored; and from the latest advices from India I learn that through this destruction a most hopeful mission, which had been built up by touching devotion and sacrifice on the part of a young Brahmo missionary in the Khasi Hills, is proposed to be altogether abandoned.

I have no estimate with me as to the sum which will be needed for restoration; but speaking roughly, a sum of about £400 will perhaps meet the necessity. I know the many demands which our Unitarian friends have to meet. But this is not a very large amount; and I hope the appeal which Mr. Harwood has made through your columns will meet with a generous and a cordial response. The many calamities through which India is passing, and the sad trials and difficulties of its people add to the force of that appeal. The conditions which he has laid down will secure that every penny raised is properly spent.

A. M. Bose,

Late President Sadharan

Cambridge.

Brahmo Somaj.

RHYL-STREET MISSION.

SIR,—May I appeal through your paper for help towards our Sunday-school excursion, which was never more needed than it is this year? We labour under the great difficulty and disadvantage of having so many poor children to provide for, in all from 700 to 800, and this is the treat of the year, looked forward to for at least six months.

We should be pleased to see anyone who takes an interest in our work amongst the poor to come any Sunday, or week evening, and they would see for themselves the help which is worthily required.

Donations or subscriptions may be sent to

Miss ANNA SHARPE,

The Grove, Hampstead, N.W.,

or

Rev. JOSEPH POLLARD,

21, Willes-road, N.W.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

The Bible for School and Home. Part X. 1s. (Clarke and Co.)

The Story of a Face. By Vernon Bird.

2d. (Clarke and Co.)

Lost Man's Lane. By A. K. Green. 6s. (Putnam.)

Helbeck of Bannisdale. By Mrs. Humphry Ward. 6s. (Smith Elder.)

The Wonderful Century. By A. R. Wallace. 7s. 6d. (Sonnenschein.)

In Godly Company. By Frances E. Cooke. 1s. (Sonnenschein.)

Lyrical Ballads, 1798. Edited by T. Hutchinson. 3s. 6d. (Duckworth and Co.)

The King of the Jews. By G. S. Hitchcock. 2s. 6d. (Hutchinson.)

A Quaker of the Olden Time: A Memoir of John Roberts. Preface by Oliver Wendell Holmes. 6s. (Headley Bros.)

The Coming People. By Charles F. Dole. 5s. (Allenson.)

Bookman, Review of Reviews.

PROVINCIAL LETTER.

LONDON.

BEFORE I attempt to gather up the more interesting items connected with our work and projects in London during the past few months I feel impelled to draw attention to some very important considerations. It would be easy, if it were wholly candid, to write smooth and consolatory things about our work—certainly there are many points about it that are gratifying to remember and full of promise. But when the magnitude of our problem is squarely confronted there can be little temptation to self-satisfaction. There are great numbers of people in all parts of London, the richer as well as the poorer, who are either out of sympathy with religious worship or are so little affected by it either way that the slightest circumstances suffice to keep them outside all churches and chapels, of whatever type. It is true that there are here and there really large communities of worshippers, and there are a good many more that rise to respectable proportions. The aggregate influence of even those which are much less significant in point of numbers must be a great power for good. And yet, when all is done, the fact is that church and chapel-goers are but a minority of the population, and in some districts a very small minority.

To ourselves who, while we rejoice in and sympathise sincerely with all practical forms of promoting righteousness, have, nevertheless, been brought to regard much that is taught in the churches around us as unsatisfying to the intellect, and at times actually dangerous to the conscience, the position is really that of missionaries in the midst of an overwhelmingly hostile or, at best, indifferent population. With such narrow means as we have we must go forward distinctly in the spirit of missionaries, with a zeal and a self-denial worthy of the great work committed to us. It is true that our theologians have assured us that the eternal Love and Wisdom will not cast our brethren into hell-fire, even if we do not give them our helping hand as bringers of a gospel of peace. So far we may lack the urgent sense that has driven the representatives of a gloomier creed to do their utmost to save souls. But no theologian's comforting assurances can hide from our eyes the present damnation endured by those to whom this life has ceased to be one touched with divine issues, who work only because they must, who suffer without faith, who are exposed to the manifold temptations of the city with no thought of God to come between them and their ruin. Our problem is, How shall we bring our word of duty and trust, and of the nearness of God, home to the hearts of these our brethren; how shall we deliver them from the bondage of superstitions on the one hand and from the gloom of blank despair on the other? How shall we win them to join us as fellow-workers in the same great cause, and so build up forces that shall carry on this work when we are called hence to give account of our stewardship?

Surely, with such thoughts in our minds, there will be no lack of ardour, no failure of support, in those movements which are already on foot! Surely, there are generous-hearted men and women who will emulate the zeal that has often

poured itself forth on missions abroad, and which is called for by the needs of the heathen at home. It is of the utmost importance at the present time that all our more tentative congregations should be strengthened, and that not one should be allowed to languish or fail for want of funds or personal service. It is no use denying the fact that some of these congregations are in grave peril; if they are allowed to die out it will be a blot and a discredit upon us. In other cases—while there is no sign of failing numbers but, indeed, the contrary—there remains, and must remain, the necessity of outside help both in money and in personal work. Of course it is the hope of every intelligent promoter of congregations and missions that as far as possible those who benefit by them shall escape the painful necessity of dependence upon others. This is being well attended to in some of our poorer churches, the efforts of whose members are often most touching, and afford a severe rebuke to those well-to-do people whose subscriptions and donations never lessen in the slightest degree their comforts, or even their luxuries. But it is very clear that a congregation composed of people whose weekly wages barely suffice (if that) for plain food and clothing and the narrowest houseroom, cannot possibly contribute enough to maintain decent services, properly ministered, together with the various associated institutions which often are very beneficial to young and old, but which all cost money to keep up. Either, then, our missionary zeal (which is just the measure of our religious sincerity) will stop short at all attempts to rear churches in the poorer districts, and we shall leave our heavily-burdened brothers and sisters to their sad fate, or we shall loyally and heartily recognise the need for generous, if also circumspect, assistance from the outside. Which alternative shall we choose?

There are other congregations which may more reasonably expect to become self-supporting (and something more—as all “self-supporting” churches should be), but which require fostering during their infancy. They are generally more likely to attain to independence at an early stage if they are generously treated in their first years. We have several congregations of this kind now growing up in London. If the reader is moved to take a practical interest in either of these classes of movements let him consult the minister or secretary of any of the following congregations:—Stamford-street, S.E.; Mansford-street (Bethnal Green); Fort-road (Bermondsey); West Ham Lane (Stratford); College Green (Stepney); Walthamstow; Woolwich; Lewisham; and Peckham. Of one thing the reader may be assured, there is quite enough “Society” supervision of most if not all of these congregations; what is now wanted is personal help and liberal gifts. To use the old illustration, the machinery is there, but we want the steam-power.

In connection with some of our congregations special effort is made to diffuse helpful and stimulating thoughts and teachings by means of literature. The fund which was organised two or three years ago under the name of the “Forward Movement” has greatly assisted in this work, and in promoting special efforts in the direction of popular services, lectures, and personal canvass. Besides

assisting this general work, the fund has been of very substantial help in founding the new church at Lewisham. Already the Committee is taking steps towards a repetition of the local efforts at the different centres, already alluded to. Whether in these ways, or in others, the hope and desire of every earnest mind must be that truth of thought, purity of life, and practical Christian brotherhood may steadily advance as the result of our work.

Among the more prominent events and projects that come to mind and should be mentioned are the commencement of building at Woolwich, and the opening of the renovated premises at Stamford-street. At both events a considerable number of friends were present—especially at Stamford-street, where Mr. Stopford Brooke preached the opening sermon to a large congregation. I have since been present at an interesting gathering of scholars and young people, representatives of the two schools (New Cut and Stamford-street), which are now united; and certainly no one could have seen that crowded “upper room” without realising that here was a great and good work being done. The diversity of needs is illustrated by the cases of Woolwich and Stamford-street. The latter is now very well furnished as to premises (though they are not *paid for* as yet); the former is just rising to the dignity and comfort of a decent Sunday home. But while workers, efficient and sufficient, are to be found at Woolwich, they are sadly lacking among the crowds of Blackfriars. *Verb. sap.*—The first anniversary of the settlement of a minister at Lewisham was full of encouragement and promise. Two or three years of similar progress will assuredly land the congregation in a most prosperous position. Everyone must congratulate it and its minister.—Another gratifying event has been the Wood Green bazaar; despite the fact that buyers did not inconveniently crowd the hall, a good round sum was raised, and so added another chapter to the very creditable history of a very living new congregation.—From Highgate news comes that fresh premises, rendered necessary by the growth of the school and institutional work, will shortly be put in hand; and on a visit to Dennett-road, Croydon, last Sunday afternoon, I was glad to learn that very soon the mission premises there, which are now quite inadequate to the work carried on, will receive a welcome addition. At the opposite end of the field a very different improvement is shortly to take place. After considerable taking of thought, the Hampstead friends have decided to let their light shine before men a little more obviously than heretofore. Some buildings in Rosslyn Hill will be removed and thus a convenient and fairly wide approach will be thrown open to the church from the main road. The improvement is an expensive one, as it involves the purchase of a valuable frontage; but of its benefits in bringing this beautiful church to public notice there can hardly be two opinions.

At one of the private meetings held during Whit-week at Essex Hall, the Chairman of the London Unitarian Ministers’ Society raised a smile by thanking the brethren from the country for having come to cheer their London brethren in their “isolation.” But, in truth, it is a great refreshment to have

met again so large a number of friends from the provinces; and this annual period of reunion, while it imposes some special duties on Londoners, brings them much stimulus and gratification. So far as my judgment counts, I do not think any anniversary of recent years has exceeded this year’s in numbers, cordiality, or usefulness. The chief utterances of the week were from visitors to London, and if the Sunday School Association wisely utilised the services of one of our own most able and devoted workers in providing the Paper for its Conference, the London Sunday School Society is shortly to redress the balance by bringing the Rev. J. J. Wright (whose “Young Days” will, we trust, last for ever) to address the aggregate meeting of the scholars in July. Thus South and North blend in the common work; and the more we know of each other’s part in it, the more reason we have to thank God for faithful hearts everywhere. If in closing a London letter I cannot refrain from naming three dear friends, by whose loss our force is greatly the poorer here, it is with a sure conviction that their names have far more than a local significance. Mr. W. C. Clennell, Mr. C. Hind, and Mr. W. Tate, were each associated with many works of public beneficence, each engrossed in heavy responsibilities, and each liberally devoted, nevertheless, to the promotion of that religion of free thought and bounden duty for which our churches stand. They rest from their labours, and their memory remains an inspiration to all who worked with them.

W. G. TARRANT.

YORKSHIRE UNITARIAN UNION.

THE Annual Meeting of this Union was held on Wednesday. In the morning a service was held in Mill-hill Chapel, the sermon being preached by the Rev. A. N. BLATCHFORD, who gave some very instructive glimpses into the English Presbyterianism of the past.

In the afternoon a conference was held in the Priestley Hall, Mr. J. S. MATHERS, president, in the chair.

The report and balance-sheet were taken as read and, on the motion of the CHAIRMAN, seconded by the Rev. J. E. MANNING, were adopted. The officers were then appointed, the Rev. A. Chalmers being the new president.

The Rev. A. N. Blatchford was thanked for his sermon, and it was desired that it be printed.

The Rev. DENDY AGATE then read a paper on “Missionary Work and Duties,” in which he recommended the Union to take courage and go boldly into “Forward” work.

In the discussion that followed addresses were given by the Rev. J. E. Manning, Mr. C. Stainer, the Revs. B. Nagarkar, W. G. Tarrant, and C. Hargrove.

In the evening a public meeting was held, there being a large attendance. Mr. J. S. Mathers, who again presided, moved a vote of welcome to the Rev. B. Nagarkar (representing the Brahmo Somaj of India) and the Rev. W. G. Tarrant (representing the British and Foreign Unitarian Association). This was seconded by the Rev. C. Hargrove, and the gentlemen named gave addresses on the subject of the work represented by them on that occasion.

We shall give a fuller report of the proceedings in our next issue.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Aberystwyth.—The Rev. George St. Clair, F.G.S., of Cardiff, delivered a series of missionary lectures and conducted religious services at the New Market Hall here during this and the last week. On Sunday, June 5, he spoke in the morning on the "Origin and Nature of the Trinity," and in the evening on "Lessons from Shylock." On the following Monday evening he lectured on the "Advantages of Doubt," Alderman Palmer being in the chair. On the following Wednesday evening he lectured on "Heaven and Hell: Rational Views," when Prof. C. H. Herford, M.A., took the chair. On Friday evening, June 10, he delivered his last lecture, this time on "Is the Bible True?" Councillor Peake presiding. At the close of the last lecture a vote of thanks was accorded to Mr. St. Clair for the series. On Sunday, June 12, Mr. St. Clair again conducted religious services in the same place. In the morning he spoke on the subject of "Obeying God in the Dark," in the evening on "Our Positive Beliefs." The attendance at the various services and lectures varied from fifteen (after a thunderstorm) to about forty-five, and the collections from about 5s. to 15s. It was generally agreed among the supporters of the movement that the best plan for furthering Unitarian Christianity in Aberystwyth would be to send down a missionary to hold continuous religious services, say for a year, for him to work the town thoroughly and fully test the chances of success.

Birmingham: Church of the Messiah.—The new Service Book, written by the Rev. Lawrence Jacks, M.A., was introduced on Sunday evening last. The choir, who had been admirably trained in the rendering of the musical portions by Mr. W. G. Halliley, were for the first time placed in front of the congregation beneath the pulpit, whereby they were enabled to give a far more efficient lead than has heretofore been possible. The result, which had naturally been awaited with anxiety, gave the deepest satisfaction to all concerned. The Gregorian music to which the first set of responses ("The Light of God") had been set, though entirely new to the congregation, was taken up at once, somewhat weakly on the first hearing, but heartily on the second and thereafter with a continually increasing body of sound. In the second set ("The Law of Life") the whole congregation joined at once, and the effect was both solemn and uplifting. This heartiness was maintained to the end of the service. The total impression was such as to quicken the hope that the ideal of "united worship" is one step nearer attainment.

Bury St. Edmund's (Resignation).—At a meeting of the committee of the Churchgate-street congregation, held at the close of the service on Sunday last, the Rev. J. F. Kennard tendered his resignation, and will close his six and a half years' ministry there in September next, when, in all probability, the chapel will be closed for a time. The resignation was received with expressions of regret.

Glamorgan Unitarian Musical Union.—The annual musical festival was held on Monday, June 6, at Swansea, in the Castle-street Congregational Chapel, which was kindly lent for the occasion. This beautiful edifice was crowded with contingents of singers and friends from our churches in Glamorgan. The leader of the singing was Mr. David Evans, formerly of Aberdare, now our minister at Wick, near Bridgend. The Presidents for the morning and afternoon meetings were Messrs. C. H. Perkins, Swansea, and L. N. Williams, Aberdare. There were present the Revs. R. J. Jones, M.A., Aberdare; T. Robinson (senior), Swansea; J. Hathren Davies, Cefn; D. J. Williams, Merthyr; W. J. Phillips, Nottage; T. J. Jenkins, Gellionen; Jenkyn Thomas, Aberdare (secretary); J. E. Jenkins, Dowlais. Messrs. D. Rees, Aberdare; Joseph Jenkins, Clydach Vale; Henry Morgan and T. Hopkin, Gellionen; J. James, Cwmneol (treasurer), who all took some prominent part in the meetings. Two meals were provided at the temperance hall, and praise is due to the committee and friends for the arrangements. The singing was everything that could be expected, the conductor and singers being in excellent *hwy!* The organist was Mr. Richard Howells, of Aberdare.

Leigh: Welcome Soiree.—On Saturday last our friends at Leigh assembled to welcome the Rev. A. H. Dolphin as their new minister, and a considerable number of friends from neighbouring churches were present to show their interest in the

appointment. Nearly all the various Nonconformist denominations in Leigh were represented by ministers or laymen, and a very friendly letter of apology was read from the Vicar of Leigh, who was unable to come. There was a good spirit about the meeting. The pretty schoolroom was tastefully decorated with flowers, and its windows were artistically draped with curtains. As one might have expected from a congregation that has done so much in so short a time, there was an earnestness about the proceedings which augured well for the future of the church. Everybody seems to think that Mr. Dolphin is just the man wanted there. He received a unanimous invitation from the congregation, and he enters upon his new work with enthusiasm and with the hearty co-operation of all concerned. The public meeting after tea was well attended, and the proceedings were interspersed with music by Miss Brown, Messrs. Eckersley and Ward, and the Leigh organist. Mr. J. W. Barlow occupied the chair. Many letters of apology were read. Mr. Mather extended a welcome on behalf of the congregation. He said that they meant to help their minister in every possible way, and he was sure that their growth would be a prosperous and a permanent one. Mr. Collins spoke on behalf of the Sunday-school, and gave an assurance of loyal support and co-operation. The Rev. R. T. Herford, secretary of the N.E. Lancashire Mission, said that the settlement gave everybody great satisfaction. He thought the Leigh Unitarians would now give a good account of themselves, and fulfil well their part in Christianising the community. In Mr. Dolphin they had a good leader, and one in whose ability and character the mission had entire confidence. The Rev. C. J. Street said that he had known Mr. Dolphin when he was the minister at Guildford, and had always entertained great respect for him. There would be sure to be plenty of work, and perhaps worry, in building up this new congregation; but it would succeed if they stood by their minister and encouraged him in every possible way. He conveyed to both minister and congregation the hearty congratulations of his brother ministers of that district, who wished them Godspeed in their endeavours. The Rev. Charles Roper spoke of Mr. Dolphin's late associations with the Manchester District, and thought that the special qualities of heart and mind which he had displayed would ensure a valuable ministry in his new sphere of work. The Rev. J. J. Wright extended Mr. Dolphin a friendly welcome to the neighbourhood, and assured him of the sympathy of his own church. His own residence in the district of eight years proved to him that it was possible to work in harmony with the ministers of other denominations, and from what he knew of Leigh there was a great work to be done by the Leigh Unitarians. The Rev. Dr. Karfoot (Congregationalist) next spoke, and the tone of his interesting address was brotherly and sympathetic. He was glad of the opportunity of being present, and thought it quite possible to thus express sympathy with their aims without compromising his own theological opinions. He was a strong believer in the Trinity, though he explained it in his own way. He thought that the rest of Nonconformity could not afford to refuse fellowship with Unitarians, especially in view of the firm stand which they will all have to take in matters affecting ritualism and education. He came that night to extend to them on his own behalf, and he believed on behalf of nine-tenths of the Nonconformists of Leigh, the right hand of fellowship, and to wish them Godspeed in their good work. Mr. John Wood, C.C. (Primitive Methodist), next spoke, and Mr. Dolphin then suitably acknowledged all the kind and friendly things said about him. He had come to Leigh to give them of his best, and he was sanguine that combinedly they could accomplish a good work which should have a lasting effect upon the moral and religious life of that community.

Llwynrhudowen.—The Cardiganshire Unitarian Musical Festival was held this year in the spacious chapel of the above place, under very favourable circumstances, and passed off with signal success. Contingencies from all our chapels were present, and it was computed that there were from 700 to 800 people present. The devotional services were led by the Rev. Thomas Thomas, J.P., who presided also at the afternoon meeting. The president of the morning was the Rev. T. Arthur Thomas, Llandysul, who delivered a stirring address. The Rev. John Davies commenced the afternoon meeting with a reading and prayer. The conductor was Mr. D. Eiddil Jones, of Merthyr. Mr. Jones has sufficiently proved himself to be an ideal conductor, this being the sixth time he has occupied a similar position amongst us. The children were conducted by Mr. W. Hefin Williams, of Lampeter, while the Misses Getta Thomas, Green Park, and Daisy Evans, Lampeter, acted as

accompanists. The hymn tunes, chants, and anthem were sung heartily and in good spirit throughout.

Melbourne, Victoria, Australia.—Since the Rev. R. H. Lambley, M.A., assumed the ministry of the Melbourne Unitarian Church, although the congregation is not to any extent numerically larger than before, the members appear to have greatly increased in enthusiasm. A "Ladies' Society" has been formed, under the presidentship of Mrs. Lambley, for the furtherance of church work, and in connection with the society a postal mission has been established which bids fair to be very successful. Numerous applications for Unitarian literature have been received, mostly from the very remote country districts, and no doubt much good will be done here as has been done in England and America from the operations of the Postal Mission in those countries. An adult class has been formed by Mr. Lambley for the study and discussion of theology in its historical and critical aspects, and is proving of great educational value to those who avail themselves of it. A new departure will be made during the current month (May) by the publication of the first issue of a church newspaper. *Month by Month* is the title of the paper, and it will contain, in addition to church news, sermons, lectures, and original articles dealing with religious and general topics. It is proposed to circulate 750 copies gratuitously each month, and it will therefore increase the sphere of usefulness of the Unitarian Church in this city to a very large extent. An "at home," under the auspices of the ladies' society was held in the Lecture Hall on Thursday May 5, and was well attended; a good programme of vocal and instrumental music was provided, and during the course of the evening an address was delivered by the Rev. R. H. Lambley, dealing with the aims and ideals of the Broad Church, as understood by Unitarians. Mr. H. G. Turner, J.P., also addressed the meeting. The "at home" was of a most enjoyable nature, and it is proposed to hold similar gatherings at frequent intervals. The Unity Club has prepared its syllabus of lectures for the winter session. The opening lecture will be given on May 26 by the president (Rev. R. H. Lambley), "Tennyson" being the subject selected. The other lecturers are Professor Morris (Melb. Univ.), and Messrs. H. Gyles Turner, Alex. Sutherland, Geo. W. Selby, and A. C. H. Jones, and a great variety of subjects will be treated by the various lecturers. A "Shakespearean Night" will be held during July, and among the items to be presented on that occasion is a lecturette by the Rev. John Reid, M.A., entitled "A Talk about the Hamlet Mystery."

Reading.—The Rev. E. A. Voysey has been the recipient of a present from the members of the congregation on the occasion of his marriage. It consisted of a handsome stationary cabinet, and a cheque for a substantial sum. In acknowledging it Mr. Voysey expressed his sense of the kind feeling which had prompted so gratifying a gift.

Stannington.—On Whit-Monday the children of the Sunday-school assembled at the parsonage at 1.30, and after parading the village and singing suitable hymns returned to the school, when they were regaled with a bountiful tea, after which, the weather not permitting them to go into a field, they spent the evening in the school. The Rev. Iden Payne gave an address, hymns were sung, and the remainder of the time was occupied with games and social converse. The anniversary services were held on Sunday, June 5, the preacher being the Rev. C. Peach, of Manchester. Special hymns and anthem were sung by an augmented choir. The chapel was comfortably filled in the afternoon, and in the evening was crowded to its utmost capacity, numbers being unable to obtain admission.

WE have discovered that light also is a form of force in Nature, and that truth is an element of power for the mind. Every clear discovery, every noble thought, makes us stronger by inspiring confidence and courage. As we learn to read the law of our life, we grow more sure that we are living under a friendly government, and can always depend on adequate help. To love and be loved is the highest expression of that government and of that help. It begins with human relations: the heart of an infant responds to the encircling arms, and beats in harmony with the whole order of the universe. But with every interruption to that order, with every dis-

cord of the affections, the heart grows weary, and finds no rest until perfect love casts out all fear. Such love always comes to us as help whether from visible human companions or from the unseen Presence, to which human loves gives us a kind of introduction. How precious and how immeasurable is the comfort and refreshment of one unquestioned friendship! How much of the clearness of our intelligence and the vigour of our will depends on this repose of the heart!—*Charles G. Ames.*

If there be any who hate, dwell among them free from hatred. Overcome anger with love, evil with good, the selfish with generosity, the false with truth; for wrath is not stilled by wrath at any time. Anger ceases by love,—this is an everlasting law. If one have boundless and impartial good will, where he is the saying is come to pass, "This is the abode of holiness."—*Buddhist Wisdom.*

OUR CALENDAR.

SUNDAY, JUNE 19.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermundsey, Fort-road, Upper Grange-road, 11 A.M., Rev. HAROLD RYLETT, and 7 P.M.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M., Mr. E. J. BULL, and 6.30 P.M., Mr. W. LEE.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. F. WILLIAMS.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.
 Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. ROBERT SPEARS, and 7 P.M., Rev. W. G. TARRANT, B.A.
 Islington, Unity Church Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M., Rev. A. FARQUHARSON, "Sunshine," and 7 P.M., Rev. FREDERIC ALLEN.
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M. Rev. W. C. POPE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. RAWLINGS, M.A.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER. Sunday School Anniversary and Flower Services.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON. 3 P.M., Service for Children.
 Stamford-street, Blackfriars-road, Sunday School Anniversary, 11 A.M., Rev. FREDERIC ALLEN; 3 P.M., Children's Service, and 7 P.M., Rev. A. FARQUHARSON. Collections for School Funds.
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. LUCKING TAVENER.
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M., Rev. W. G. TARRANT, B.A., and 7 P.M., Rev. HAROLD RYLETT.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
 Woolwich, Masonic Hall, Anglesey road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.

BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
 BLACKPOOL, Bank-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. W. BINNS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
 CANTERBURY, Blackfriars, 11 A.M.
 DEAL and WALMER, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. MELSON GODFREY.
 DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. HOWE.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. HARGROVE.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. D. DAVIS, M.A.
 LIVERPOOL Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. V. D. DAVIS, B.A.
 LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN, "Modern Science and the Practice of Prayer."
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
 OXFORD, Manchester College, 11.30 A.M., Rev. C. B. URTON, B.A., B.Sc.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 RAMSGATE, Assembly Rooms, High street, 11 A.M. and 6.30 P.M., Mr. J. R. MACDONALD.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.
 WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—June 19th, at 11.15, JOHN M. ROBERTSON, "The Militarist Ideal."

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE
 W.—June 19th, at 11.15, Dr. WASHINGTON SULIVAN.

MARRIAGES.

HOLMES—THELWALL.—On June 14th, at Park-street Church, by the Rev. E. W. Lummis, M.A., Walter Martin, son of the late George Holmes to Bertha Mary, younger daughter of Thomas Thelwall, all of Hull.

SMITH—BIRD.—On the 8th inst., at the Blackley Unitarian Chapel, by the Rev. George Street, William, eldest son of James Smith, to Laura, eldest daughter of T. B. Bird, both of Crumpsall.

LONDON SUNDAY SCHOOL SOCIETY.

The ANNUAL AGGREGATE SERVICE for TEACHERS and ELDER SCHOLARS will be held at ESSEX HALL on SUNDAY, July 3rd, at 3.15 P.M.

The Rev. J. J. WRIGHT, Editor of *Young Days*, will conduct the Service.

An Offertory will be taken in aid of the Funds of the Society.

All friends are cordially invited.

ALEX. BARNES, } Hon. Secs.
 HAROLD WADE, }

BANK-STREET CHAPEL, BOLTON.

The ANNUAL SCHOOL SERMONS will be Preached on SUNDAY, JUNE 19th, by the Rev. JOSEPH WOOD, of Birmingham. Morning at 10.30. Evening at 6.30. In the Afternoon, at 2.30, a Special Scholars' Service, conducted by T. R. ACROYD, Esq., of Manchester.

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A VALEDICTORY RELIGIOUS SERVICE will be held at Eight o'clock P.M. on Thursday, June 23rd. The FAREWELL on behalf of the College will be given by the PRINCIPAL, and the WELCOME into the Ministry by the Rev. W. E. ADDIS, M.A.

The ANNUAL MEETING of Trustees will be held on Friday, June 24th, at Half-past Eleven o'clock A.M. for the usual business.

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